

M1538  
Wednesday, February 19, 1969  
Boston  
Group I

Mr. Nyland: When are you going back, Mark?

Mark: I believe tomorrow.

Mr. Nyland: Is the weather going to be good?

Mark: Rain and snow.

Mr. Nyland: Rain and snow. Rain here, snow inland.

Ed: We have another meeting tomorrow night.

Mr. Nyland: None of our business, that's outside of my domain. As soon as I leave Boston, I forget all about it.

Someone: About ready to start Mr. Nyland?

Mr. Nyland: Is it up to me? Testing. One, two, three, four. He says "okay," Ed.

Ed: Yeah, I'm running too. I've got it on tape. I've been running for several minutes. I'm running.

Mr. Nyland: Already.

Ed: I've been running for a while.

Mr. Nyland: We will finish earlier.

Is there anything left to talk about in a general way—about organization or assignment of certain duties or activities? Some of you know, of course, that we had a little meeting on Monday of what I now call the 'Nucleus'—some of the older people—and the purpose of that is simply to have something to go by that could become much more solid ... and no disagreement among them, so that they could become more like leaders or setting a tone to a particular meeting. And they have a responsibility among themselves to straighten out whatever

difficulties there may be as far as their own personalities are concerned, and also in addition they have the responsibility of maintaining the level of the Group whenever you meet. So it may apply to the Group I, and it may apply to Groups II.

So that there is a little bit more of a Nucleus of life which everybody can acknowledge. And to some extent you can compare this kind of organization—which is really not an organization because there are no particular rules for it—it is similar to the elders of the church in the olden days, and sometimes it still exists at present. They were not chosen by any particular lot and they didn't put their name up as candidates, but among the people in the community they become automatically the leaders because everyone acknowledged them. And it is very much like that: That those people who have a responsibility and know a little bit more about Work—or at least have been in touch with it for some time, or where Work has a very definite meaning for them—that they then, I say 'automatically' will become leaders, or a certain point of authority.

I hope it will work out in the right way—that is, that gradually you will have a Group I. It's up to them, really, to take that responsibility, and to what extent they are able to maintain that and to maintain the level of what is a requirement of Group I. I tried to explain a little bit about that on Monday, and it is a very difficult thing to explain and to define. Because, who are we to judge. And that the general appearance in that what belongs to a person as a Group I member, of course is, besides being committed and considering Work like this as part of their lives, that also there should be a certain quality of character in them. That is, they should have a certain level of interest and a level of their Being which quite definitely is not superficial, and with that goes together an acknowledgement of, almost I would say the 'sanctity' of Work. The place where it belongs in one's life definitely is an adjunct of one's inner existence, and also that that is sufficiently vocal at times to give an idea, particularly to new people, of what is involved in Work and how, and what has to be done that one says, "I want to Work on myself."

It is not something that is easily born. That is, it will take some time of adjustment. It's not easy to have a cooperation and the cooperative effort; and it does require not only patience but also an acknowledgement of the other person existing, and to leave room for the opinion of someone else even if the opinion may differ a little bit with your own. The sanctity comes in, that one acknowledges the feeling and the emotional states, sometimes, regarding the depth of that; that one recognizes that as an emotional quality about which there should not be any

particular argument. There is many times a difference of opinion, but they are kept on the surface of one's intellect. They are quite permissible. Because you have to have clarification of certain terms so that there is no mistake about what is meant by an 'I' or how it functions, or you might say where the 'place' is, or how it is in relation to what we call 'It' and the definite experience of that kind of a separation.

It does not mean that each person, even in the Nucleus, is able to formulate it in a clear way, but they have to give an indication whenever they talk ... and they talk in a Group, that they hit the right spot; that their acknowledgement of a question depends on the understanding of where that question comes from. And that among themselves there should only be additions and not trying to rephrase what someone else already has said ... this is what I mean by patience; because you have to know that someone who has tried to answer and has given some ideas, that perhaps that kind of an answer is more than enough for the question, and that it is not necessary that four or five tell the same kind of a thing. An objection sometimes to John answering some of the tapes, is simply that he does not acknowledge what already has been said, and it's very often ... it's a question of letting it go. Because maybe the level of the question is quite sufficiently answered by almost the 'simplicity' of an answer, without going into further details.

It is something you have to work out gradually, but I hope that by having these kind of small groups on a Wednesday for the next time when I come ... three or four more times that I will be here before the trip, that we can straighten out certain things that undoubtedly will come up, and I hope that all of us can be patient about it. Leave room for the other person; almost, if you wish, to plan so that someone else has a chance. Don't put yourself in the foreground. Don't think you know it all, or even better than someone else. Everybody knows something that is correct. You might even say it becomes his 'specialty' to be able to sometimes explain certain things, then don't think that you have to go over the same ground.

I think in general it will lead to a little bit more of coherence and also understanding each other, and also in that way, then, working together. And for that, I think, you'll have to know where certain information is available. And that brings up the question of index, the question of transcriptions, resumés, different things of what goes on in New York, a recognition of certain tapes that perhaps are important—also if you want to include in that, that what other Groups do—and whenever you wish to know anything about it and the tapes that they are sending to us and at the Barn, you are quite welcome to listen to what ... how are they doing, what are they

struggling about and what is it that we sometimes answer them. So that totally there is a conglomeration ... and quite a collection of information that could be quite useful to anyone who has towards this kind of Work an attitude of research; of finding out where is what, and to see to what extent it can be helpful... [Aside: Come in. Come in, don't stand there.] ...what is helpful to different people when they are looking for something, or that ... exactly the same way as when you go to a theatre and see a play that really you think is worthwhile, or you read a book that you would recommend it as if a statement, maybe, in All and Everything that strikes you at a certain time, you could communicate it.

There has to be much more freedom among you. I think you fail a little in that, judging by what I see and every once in a while by what I feel from a tape. If it is really a Group as a Group—and a Group I must feel that among themselves—that you all—all of us, as a matter of fact—are in the same boat. An aim is quite a distance away, and we're all trying to row. And sometimes the water is not easy—not smooth, a little bit too turbulent, too much wind—we protect each other, we help each other. Because on that kind of a trip, if you realize that you are on the same you also ... all of you could be ship wrecked, and you don't want to allow that. I don't know if you have ever sailed a boat in a strong wind; how necessary it is that there is a coherence and understanding of each other's activities, and that each person has a certain responsibility and cannot take over from someone else, but it is working together that brings a boat actually safely on shore.

And the aim is far enough ... there is more than enough time to learn how to work together and we don't expect to be perfect and harmonious tomorrow morning, so that is, I think, something you ought to keep in mind. Sometimes you have to come to a Group in that sense. Sometimes it might even mean a certain preparation, fear and trembling trepidation. That would mean you come in, you don't bring the outside world, you don't bring yourself disturbed. You don't bring too many outside manifestations. You don't bring something that might disturb someone else. You bring your inner life. And it need not be with such a serious face that you cannot even smile. You remain a human being, but you have to be all there. That means all of you as three centers, together with that what makes really the three centers really function; and the deeper one goes within oneself, the more chance there is that that what becomes manifestation is tinted with the reality of your life. And, it is that way that you will recognize each other. Because that what you see as knowing each other by manifestations—which are

used, of course, because you have seen each other often enough—is so many times connected with associative forms, and you have to get rid of them. Associations do not help you. They become quite superficial, and really they have no value. Because all they are is a little bit of an outside window through which one looks, and sometimes the glass is colored and sometimes too much moisture.

When you are inside—that is, when you are in a Group and a Group has, then, an atmosphere and there are parts of the people who are in that Group and it is then a little community—you can leave the outside world wherever it is, and don't bring it with you. There is enough human quality to guarantee that your ordinary life still is in existence, even in the room. The entry into a room before a meeting, the way you can be when you are to some extent expecting something, one should constantly have in mind the possibility of receiving something that you need. You should really hope for a meeting to give you something that you have wanted. Almost an attitude of, you never can tell what might happen, maybe tonight there will be a miracle of some kind. Maybe tonight something will happen to me. Maybe all of a sudden a certain insight might come. And you live, then, with that kind of an adventurous spirit, but you hope then that other people will join you in that kind of a search.

That, I think, will establish a level among yourselves. I say, of 'seriousness.' Not of a straight-laced face but something that can remain flexible; at the same time, that what you perform, whatever your actions may be in anyone of the three centers has to come from a central point of yourself, or at least as close to something that is essentially of value. I think that you have to learn. You have to see each other as people engaged in the same kind of Work. Because the aim is common, and when you look at the aim you don't look at each other. Because each person is interested in the aim, and whenever you communicate you must remember that that person is *also* interested in that aim. And, the aim is impersonal. It's away from you. It is something that is not in existence—not for any one of us—but we work towards it; and when that is in your mind, and mostly in your feeling, you will be able to stand the manifestations of other people.

It's a difficult thing, because one is so apt to want to criticize or to consider oneself a little bit more superior. Really, you must make attempts. You must not say too much. You must also know what you are saying. Sometimes you have to be careful not to let your mind interfere with what your heart feels. But, then you must talk correctly. You must, as it were, 'talk business.'

You must know what you are saying. You have to weigh your words. You have to be careful. Don't let your own desires, or your wish to communicate, get away from you. What is needed is control; that you know you want to say this in this way, but that you prepare. For that, you keep contained within yourself; with that you remain what you are, and whatever there is as an activity of someone else on you and the influence on you, of course you will be affected by it—you're human—but then you have a chance not to be too quick in a reaction.

So that I would say in general, to some extent you have a pledge which you make privately towards your Conscience. You have to find out what your Conscience is worth. Your Conscience needs information from your head sometimes, and where the head can give it as food or light comes from the ponderability of your brain. The weighing, evaluating to see what belongs and what doesn't, and not be carried away by simply an association which happens to remind you of something which again reminds you of something else. The point is for you, again and again, *your* life, *your* aim and the attempts, the obstacles that are in the way when you wish to Wake Up; the difficulties of your ordinary life which prevent you from sending enough energy to the wish to Wake Up; the possibility within yourself to divide, to have a chance to allow that what is life as a force to be divided within you. It is as if one is in control of such flows of energies, and that for the maintenance of your ordinary life even when you sit in a room, even when it is necessary to keep on breathing or whatever it is that you use as energy for talking, and that the mind is under that kind of a control. To let it talk when it has to, and not let it go by itself.

The control. What is really the control. It begins in your inner life. Because we say a person who 'wears his heart on his sleeve,' he is vulnerable. It has to come out through the right channel. You have to be a channel through which something can flow. And the channel is the outside manifestations of yourself. Your behavior. In most cases it's the body. Sometimes it's even your voice. It is, of course, mannerisms of a person. It's the attitude. It is a psychological posture; that you have to determine what will it be, to what extent it is allowed, what is becoming to me if I wish to Wake Up, and when I am Awake what is it that I, then, must manifest.

You see, I feel in that way then you can talk—when you once can really say what you want to say. That is, when there is that acknowledgement on the part of the others, you will start to trust them. You can have confidence then. If you don't have it, there is very little you can do. But if there is trust you can rely ... that you know that the other is not going to be first critical and

then perhaps tell the truth, but that they will first look for that what is positive in you. And afterwards, if they want to embellish it they can become a little negative. The attitude should be like that: First to know what is the meaning and the sincerity which is behind the attempt when one wants to speak; and then after that, I would almost say when the 'level' of that confidence is established it doesn't matter if what you have to say is a little critical because the other one knows, then, that you mean it in the right way.

We will Work more like that. Because on this kind of a Wednesday evening I don't want to talk much. I said that last time, and you have to talk. Because, you have to open up. You have to show what is alive in you. Also what is bothering ... what is really a part of yourself. That for yourself is, of course, a private something, but when you have trust you don't mind showing a little bit what is really emotionally moving you. And the emotions can tell. Your mind hides, but an emotion is very often so sincere that there is no possibility of hiding. Flexibility based on that kind of trust. Actually aliveness—again, based on the trust that one will be understood. Sincere desire to communicate and to share—also that depends on the confidence. That what you wish is to care so that someone else can care for you. You have to care for Work. You have to remember the part Work must play.

Because inner life means I want to go somewhere with myself—really. I said something yesterday about the carrying of the burden with you whenever you go towards yourself, and the necessity of shedding that kind of a burden. So you have to become quite simple, and what you want to say need not be ornate or flowery. You are not have to embellish things. Essential qualities are very strict and straight and simple, almost austere. But, they are real. They have a quality. And what should be the level of the discussion is not the many words but that what is meant and what is in the words; and that sometimes when you talk maybe in the way you ... you sigh then, to try to tell without knowing which word to choose. But, for that you have to have material. The material of yourself. You have to be able to say—particularly in Group I like tonight—"What have I honestly done in this week."

You must become less and less dependent on me. You have to place Work. The ideas, concepts, Objectivity, aim, Conscience—all of that comes ahead of me. Because I am nothing, really, for you, than only a little reminder so that something is evoked in you. That something can start. Almost you might say the pilot light that is in you has to be 'turned on' a little, and then when it is in a better kind of a condition as a flame and it can give off heat, then there is

your problem: What to do with that heat. What will you cook. What will you prepare. What kind of food do you really want to eat. What kind of cook are you for that what is needed for feeding your life. Where will you take the ingredients from. What are raw materials that, in your ordinary life you want to mix. To what extent can you give that what you now take out of the world as your manifestations—which represent, of course, for each person the raw material with which he has to Work. What can you take that is right in order to make a mixture, or perhaps a good meal; with a little salt, and not just a concoction; not a TV dinner, but something well prepared. Something that is cooked on a stove, and not just brought up to the heat of boiling but something that simmers.

I call it a psychological ‘simmering’ process. It is what takes place, in one, out of thoughts and the feelings you have; and you match them together, and you judge is this right or not and how much of one and how much of the other—do they belong together, can they match, can they join, can they actually make a homogeneous meal. They are like colors. Some clash, some don’t. What is it that that you put in it as the color of the meal that it becomes tasty, and with what will you salt it. With Objectivity. Just a little every once in a while, to give it taste. That you don’t become over-serious and that you don’t neglect your ordinary life, but that in your ordinary life there is a sprinkling of that kind of salt that brings it up to the right taste, which means a little better psychological level on which, then, that food becomes digestible. And *you* cook it, because *that* is your duty.

When one starts to look at inner life as something you have to maintain the same way as you take care of your body and there is something actually that is crying or wishing to have air and light, something that is in existence in your essence and that you know ought to be more free—or at least it should in the beginning get food of a certain kind—that what is needed is to take away the protections. Or sometimes if that is impossible... Because the protections of oneself in ordinary life are sometimes screwed down; like many times a window is not open, you cannot open it any more, it’s rusty and maybe it has a shutter, and you have to do something to repair it. You have to make the window transparent that *you* can go in and see where you are going. Because then you have light inside. Not for the outside world to look in to you and see how wonderful you are because you still have curtains; but at times you can take the curtains away when you wish light, and then you have the opportunity of that transparency, and when you want to shut out the outside world you can, because you can live by yourself if you wish.



That is how you cook your meal. And then you eat and you digest and you weigh in your taste all the different ingredients, and when it's homogeneous the overall taste is right ... and sometimes you taste what you have put into it with great effort, and then what do you do. Like with a Group—and you stimulate it, and it was like a meal—and you go home, the digestion process then takes place, don't lose it too soon. Keep it ... and as I say, then simmering is necessary for bringing the ingredients together so that after some time of patience they've had a chance to meet each other, that they are not just thrown together and the temperature is expected to do the job.

Know what will do the job, is to calibrate ... the question of quantity of heat. Not the temperature. It means the intensity of the effort; it is that what you then ... as food well prepared it becomes in that sense seasoned, and the same—reverse—process takes place when you eat. Because that what you want to digest has to be digestible and reach all the different parts of your body. Like in an Octave ... that what takes place when you start to eat, already in your mouth the saliva starts to dissolve what can be dissolved—what is possible to dissolve in that kind of salty solution—and it goes to your stomach and that is acid, and the acid condition extracts from your food what is soluble in acid. Very weak acid but nevertheless it is acid; and then it goes through the duodenum and it gets into your intestines and the intestines are alkaline, and that alkaline condition extracts from your food what is soluble in alkali. These are the two opposing forces, you might say even 'negative' and 'positive.' Yin and Yang. That what is acid and that which is alkaline, and that what produces in a body on account of food the state of neutrality. Because the two—acid and alkaline—will neutralize each other.

This food, this digesting of food in yourself is digesting the results of a Group—that what you talk about, that what affected you, that what you took in then, that what you now want to make part of yourself—but maybe acid may be used for the physical existence, but maybe alkaline may be used for the psyche. The different gradations of how far your food will go—'Do-Re-Mi'; 'Fa,' that what then as air produces in a body the possibility of extending the Octave to 'Sol-La-Si'—and 'Fa' is the air bridge which, at that time helps the process of digesting; so that before that, the 'Do-Re-Mi' is just ordinary taking care of a few things belonging to your ordinary life and your ordinary body and your ordinary little bits of mind and little bits of feeling. 'Do,' 'Re' and 'Mi': Solid food and air a little different. 'Fa' entering at a certain point similar to that what belongs to the forehead where there is formulation, and the air

carries it over to the 'Sol.' And the 'Sol' is the pondering quality; so that it goes from the front of your head to the back of your head and then starts, there, the digestion process which, in itself has the capacity of reaching 'La' and 'Si,' 'Si-Do.'

The meaning, I think, food in my body: To produce in my body certain states, and to feed my body with that what are the component parts of the food; and I take in certain food that will give me a certain form of food for certain parts of my body, and I know that certain foods will go up to a certain level let's say like 'Fa' or even 'Sol' and feed my brain, and that other food will feed my emotional state. That certain foods have qualities of a different kind, and sometimes I say "Yes, I know that this-and-that food will give me sex energy.

All these things are known, and I use them in the ordinary, physical world to the extent that I understand the wisdom of my body and how it's carried around by means of blood or the nervous system. And now I Work, and what happens. Because of this kind of a condition of the creation of an 'I' in the presence of my personality, this particular kind of ability of Consciousness which gives light to me in my head, which starts in my head the possibility of something being received in a pure form as an impression then, I say, becoming 'Conscious' for me; which then, as energy when it is received by that part of the brain which is now functioning Objectively, a certain possibility of the usage of such energy for a different kind of a purpose; and that perhaps that what is submerged like a subconsciousness can come to the foreground, and that what is energy not necessarily flowing, now, in the regular way it has always has done with the ordinary sense organ energies but that it actually starts to feed something of a higher quality, the same as the 'Sol' and the 'La' of the other Octave feeds ... and starts to feed the possibility of a higher intellectual and a higher emotional center and a higher sex center.

The distinctions I make between procreation of an ordinary level and a real creation of a higher level: And then when 'I' exists an 'I' starts to function and is then present to me, and parallel to that, that what separates off from 'I' has a Benevolence; that is, that what is an emotional quality of 'I' becoming then apparent in me as a Conscience and being fed by the Hanbledzoin made and manufactured in my brain and flowing towards my heart, it causes then a different state of my physical body; and because of this when I take in food in such conditions the food, fortunately, will be digested to a much higher point than before, and I will extract out of ordinary food—solid, liquid, air—certain substances which I cannot do in an unconscious state.

For instance I take food that now reaches the level of ordinary 'Fa' or perhaps not further than 'Mi,' it is carried across the bridge and it becomes food for 'Sol' and 'La.' Sometimes the quantity of sex energy which is increased because of such conditions, will make me wonder what is really taking place in myself. That what is in air, oxygen and nitrogen—of which I don't use the nitrogen but it is the carrying vehicle of the oxygen—if the oxygen was by itself it would be much too strong, it would burn me up but being mixed with 80 percent nitrogen it is in a condition of dilution so that I as a body can take it. But besides that, there are what we call 'noble' gases. Zenon, krypton, helium—gases of that kind, we call them 'noble' in chemistry because their configuration is a closed one. The nucleus is enclosed by a ring all electrons, they cannot be penetrated by ordinary means of chemistry and therefore they were considered noble because for us, in ordinary life unconsciously, even in our minds we had no means of attacking them, and they were simply inhaled and exhaled without being taken in by the body.

When one is Conscious, when there is this Consciousness and Conscience the state of the body is such that even noble gases—like zenon which is high in the scale, like helium which is in the beginning, like krypton which is in the middle—are attacked and they are taken. Because they belong to higher level of one's Being, and whenever there is a Conscious and Conscientious state the body simply takes on that kind of a form in which it then becomes possible for the body to extract that what is otherwise in an unconscious state not assimilated. And of course with impressions it's quite obvious that the impressions contain energy, and when they are under the influence of this wish to become Conscious and Aware of oneself there is a tremendous change that takes place in the brain; and that brain then being fed by such impressions as energy, I then consider them a Conscious entity. Because they enhance my Consciousness, and the rates of vibrations of that what are brain cells and the gradually existing of certain things first starting at the proper place where there is still the possibility for development gradually spreading from there to the rest of the functions of the brain, will make the brain much more lucid and light and able to move, and flexible and in the real sense expanding. Because then that what is the brain and everything that is in it—like memory, or all the different possibilities of imagination, or that what is an anticipation of the future—is now placed in a different way regarding each other, and then there is something that can actually guide it because the 'I' has an ability to see that what is taking place Objectively.

This is real growth. And, it is not just an added porosity. It is a very definite change—I

said it the other day—as if a ‘quantum’ of energy is added, and that one is lifted up from one step to a higher step; that that vertical line at that time changes the unconscious state into a Conscious one. Exactly the same as... It’s exactly that same kind of energy coming from ‘I’ and helping my Conscience to start to exist, will help to change my feeling to an emotional state. It will help me move from solar plexus to heart, it will help me to understand the changing-over of the accent of my own life within myself towards that what is outside of me. That what is life within which I now protect because of my selfishness becomes, then, for me life without; and outside of me the recognition of that what is life in certain forms which are higher than mine, and towards which I wish to strive because *that* is the aim of the unity of life.

So, for that purpose, you see, it is important to know how to cook. It is important to know the preparation, the ingredients. It’s important to digest. It’s important to allow time because it is not overnight that one becomes Conscious, but one has to be on the right road. You have to know what to do; and at times to forget about eating and to let digesting take place, and at times to eat and not to digest immediately, and at times to have a certain reaction velocity adjusted to the conditions in which one is as a human being at a certain time being at a certain level, and to know all these different, you might now call them, ‘secrets’ of one’s existence.

This I think, you see, is what a Group can do. This is how one can help. Each person remains his own cook, but the other members of the Group become helpers. And they add and they give you recipes. They exchange. A Group makes a cook book: How to Wake Up; How to do it yourself; What to do with yourself; How to Work. A Group reminds you. A Group, when it is honest and when it has that kind of trust, will give you at the proper time exactly the kind of medicine you need, the kind of chemical that is suitable for you and digestible. Your openness and wish to receive will attract from the other members of the Group; provided they become more and more sensitive to *your* needs, they will be able to give you, then, that what is right for you.

What is needed for yourself is the wish to give whatever you can, and the openness to receive whatever is suitable for you. One must sometimes look, in this openness, where it is that it might come from. Not only then that you have to have that kind of patience, but you have to have a certain insight into the conditions of others—how they are and how they perhaps come to a Group, and in what state they are and what perhaps they need that you at that time could give—and to what extent actually you could have that kind of a love because you care for each other.

Because each person cares for something that is not his own as yet, and which all of them wish.

Every once in a while when you think about that, when you get together you must think of the reasons, why do you do these things. Why is it that you actually want to exchange these questions about inner life. Why is it that you think that it can be helpful. Why is it when you realize that when you are by yourself and you often go off on a side road and you get distracted and you lose yourself in your manifestations, and you cannot follow really what is still inside of you because you are so engaged in the outside world, and so much energy flows into the outside world that you almost forget—or, that you don't wish anymore because it is a little difficult, or apparently it is not so important. Because the outside world is now sometimes helpful and it allows you to fall asleep when everything is beautiful and lovely and when you have no cares, so why should you make an extra care when you are already so satisfied with yourself. And that kind of smugness that can set in when things seem to go in the right way; and that you wish to take that kind of a credit as if it was your doing that you got there and it may be just accidental, at the same time it makes you fall asleep.

What one must know regarding Work is all the time to try to find out if you are still on the right road. You see, this is a temptation. You start, you start out right—you know, you make an attempt. But that what you are trying to do is the kind of a food that is not usually dished out by Mother Nature; than only in exceptional cases accidentally that you happen to have it, and Mother Nature hurries afterwards in order to close the little gaps through which it happen to come as a moment which is unforgetful for you, and Mother Nature is afraid that perhaps you might Wake Up. So that the whole secret—of Mother Nature keeping you the way you are and wishing you to sleep, could at such a time be opened up—and She is afraid of that, because a black sheep in a herd is a little bit of a dangerous element. So for that reason when I start—and I start in the right way and I know that that what I must do is to have something becoming Objective and Impartial to myself—very soon my mind takes over a little; because it says “Why should you use that kind of mental machinery that has been for a long time not in use, but of course it's exactly the same as our own.” And the rest of the brain functioning in a perfectly marvelous and a normal way, will tell those little parts that try to be Objective, “Forget about it; it is not necessary to go through all that particular rigamarole, it's not necessary to build your house white.”

All the houses in the neighborhood, you know, have a certain color dependent on the types

of the persons who have lived there. That's the community of the brain. They have a beautiful sense for color because they are really intelligent, and when you see it from the sky it looks as if that totality of this little community with all the colors is actually white because all the colors of the spectrum are represented. And into this kind of community comes a Man wanting to build his own house, and he wants to use white paint. And everybody around is up in arms because it is not aesthetic. It is not right—it's too bright, it reflects the Sun too much, it's not easy to live with—but this Man being, I would say now a 'black sheep,' wants to paint a white house. Because he knows that the white is the Octave of the totality of all colors, and that in him this kind of harmony is the representation of how a Man should be, and he calls it 'Objectivity.' And the neighbors get together, and they are afraid of this kind of an intrusion. Because what will this white house do to all of them, and they arrange that ... they will feel fear and they don't want that. And this is the state of Mother Nature: Protecting the sheep of the herd so that there is no contact with the black sheep, so that the black sheep is kept separate. And the black sheep for the time being has to be kept separate ... and the Man who build his house and wants to paint it white, first has to have a fence around it because he is threatened.

What will help. The fact that he is alive, and that all the other people are also alive; that each color is a rate of vibrations, that only the white is the combination in a harmonious form; and that gradually those who happen to be in an airplane above all the houses, see what is really meant by the different colors; and then looking at their community they, in their flight above at moments of freedom from the Earth, realize where the colors belong and that when they as a community could combine, that then they could become like the Man who builds his house and painted it white.

This is the problem that always comes up: How long can the Man who wishes to separate and be different, how long can he continue to live. How long can he stand it, these onslaughts of his enemies. How long will he have to wait until the enemy starts to realize that the Man has a very definite aim. Because he keeps to himself. He is active. He wants to work and he builds his house also. The question of aliveness. The question of the realization that each person has a right to build his house the way he wants to, that he stays and has his own time which is expressed in the way he builds so that finally, although there may be a certain uniformity... But that what will convince them is that the other person—let's call him the 'wise' Man—is just as much human, that he lives also, that his children belong to his family. And all kinds of

descriptions one could give in this kind of little story; of how such a Man gradually by his persistence in wishing to continue to live for his aim, which means in the beginning to be separated from the rest, but knowing that ultimately that what is white light will prevail.

It's only a matter of growth. Each color can go over into white by the combination of other colors with it; and that what becomes primary are primary colors in Man, and that what then helps is the realization of the three primary colors which for Man become his three centers. So that then in the combination of the three centers Man becomes harmonious; and that what were colors of his three centers different from each other, in the combination they then go over into something which is quite different and has, in the white, not any longer the different colors; but the fusion of the three colors making then one entity by the combination of all three, losing the properties of the colors and the retaining that what is the protective coat.

You see, these kind of things take place when one starts to Work; when there is in the brain this desire of wanting to find out what is really the truth, and that because of that the effect on the rest of the brain first is opposed by the brain as it is. Because the danger is that it might upset their particular property, and also that it might interfere with whatever the functions of the brain are. Because the brain has its own functions and is very proud of what it can do, and it feels that it already is at the end of where they should be. Because the brain, among themselves it is like a mutual admiration society; they pat each other on the back and they say "How wonderful you formulate it," and then the formulatory apparatus will say, "Ah, but you're pondering, *that* is just marvelous."

This kind of thing takes place gradually when the Man who wishes to grow persists, and then there is something that takes place in Mother Nature: The acknowledgement of a White Ray existing, of which Mother Nature and Earth is also part. There is the possibility of a certain reflection in the fact that Mother Nature has its own position and also is subject to the law of evolution and evolution, and it is this similarity that ultimately will help the neighbors to understand the nature of their light and the nature of the white light. And then, from that time on Mother Nature will not oppose. The neighbors will not oppose, and the neighbors become ... regarding the Man who started this harmonious attempt they will become porous to find out what is really making this Man alive and to what extent can they be affected, and how far will the roots which have been planted in this Objective place extend into the unconscious states of the rest of the soil.

That process is beautiful. Because from that time on one is convinced, like one ought to be in a Group I, of the sanctity and verity of Work; and from that time on, that what is implanted as seed in the midst of a Group by means of the members will start to germinate. And each member then becomes responsible for the growing and the tilling of the soil and the helping and the spreading light and sometimes rain, and the conditioning of the soil in which the Group must grow in order to bear fruit. That then it becomes a cooperative effort; and then when one sees this as an edifice gradually growing to which each person contributes—a 2 x 4 or a cinder block or some nails or a hammer or another instrument or a plane, or embellishment or whatever ornament that can be in a Group—that what then starts as a building of something that has a permanent value because each person has contributed something to it, and it belongs to all of them.

The common aim at the distance gradually becomes clearer and clearer of that what one should want to realize and then actualize in the midst of a Group; and to bring by means of one's posture, attitude—the way one looks, the way one feels, the way one behaves—as in the midst of everyone in a Group something starts and all you have to do is to look at it and to imagine that something is growing, right there, as a result of the attempts everybody is making. You might say it's an ideal state, and it is also good as a little symbol. And it is worthwhile to keep it in mind when you come, you see; so that you recognize the rates of vibrations of each person, and the possibility of the combination of such rates into One which, then, becomes the fundamental Octave of Work.

Many times, you know, I talk about overtones in music—the combination of different rates, this time in the air producing sounds—and that what belongs and what isn't and sometimes cacophonically connected, sometimes in accordance with certain laws which are not understood. Not always the classical law of Bach, but sometimes that what belongs together somehow or other in a certain form of harmony. Not always dependent, like we are now, on the system of 10—in the decimal system—and believing that that is the only way by which one can measure, but that one actually could measure not only in centimeters but in inches, or in parts of the body as a foot, or that what is simply closer to oneself as a person without having to go the Hasnamussian idea that everything has to be measured in accordance with the centimeter, gram, and second system of measurement—the so-called 'metric' system. That what one must believe is that there is a basis in which the 9 can be the foundation of the system, and 18 be equal to 20.



These kind of things one must see: That are many different scales; and not only one with which we are familiar and not only one instrument which one plays oneself, but that the totality of the monochord is extended over all kinds of rates of vibrations in the totality of the sphere, and that the person belonging to a Group tries to hear the music of the Group as a whole, which is quite different from his individual, little instrument. A Group can be like that—as an orchestra performing. Whatever your aims will be, whichever way you wish to make certain things grow, in which way you think you can contribute and what it will require on your part that you give—and that you actually *want* to give—in order to give to that what can grow, not for your own benefit but ... you might say, like you help to shape a tree and that the Group is represented by such a tree. And it may be an oak and it may be a maple and it may be an ash and it may be different from what you even expect, but finally when the tree has a trunk and it has leaves, all of them can sit under it, like a mother hen protects all her chickens.

You see, this question of discrimination among ourselves, it is so terrible. That is one of the mistakes you make—the ratio of us, in equality. The question of separation among people as sex, of that what they think within their own little framework and their own little church; that they know it all, and they forget that everyone is human as a human being and receiving from the Sun the same quantity of heat and light wherever they happen to walk in the Sun. And that there is no discrimination on the part of the Sun of separating good from evil, and that it doesn't matter that rain falls wherever it falls, on anyone who happens to be there. And that the totality of Mankind is like a total body with functioning of all the cells in a certain way in relation to each other and that perhaps there are a few which function as organs and having special function, but it doesn't make any difference for the human quality as a representation of life in a certain form, and that ultimately that kind of a form only belongs to the Earth, because it stays here when life leaves you.

If one can see the aliveness of each other, one does not worry about that what is the outside as a certain form of behavior; and even if it is obnoxious and not very nice—and too hot and too crude and sometimes too smooth, and maybe not having any particular value than only that what makes it within itself as life or a representation of that life—it gets to be time that we see that that what is a human being is only a form to the outside appearance, and that what counts is that what he is inside, within himself. And that his reality is there, and the outside happens to be just accidentally the way he happened to be born at a certain time, and the way he happened to live.

This one must find in a Group. This must be in a Group I—this kind of equality, this kind of true democracy of life, this kind of allowing life to exist regardless of the form. The attempts that I make to pierce the form, to come out the attempts are important; that what comes out, of course, is a little tinted by the channel through which it comes, but the essence of the life of a person depends entirely of the force and the motivating channel that start to make certain things for a Man to wish to extend himself, to show that that what then comes out is symbol for him of what it would be to be free from the form. That is why expression is important. Because in that he tries—a Man—to imitate that what he wishes to be. He says, “I say and my words go out from me, and I hope in letting them go out they remain free.”

And still, I cannot let them go because I am attached to any form of manifestation of myself, and I remain constantly identified on that what is required on Earth as we live. It's exactly that: That we maintain ourselves by means of our manifestations, and expect people to respect such manifestations as if *they* have the reality when it is within oneself. That what a Man wants to give as an artist, or the pursuit of science, is exactly that they want to get away from that what is the form in which everything has been poured; so that finally what is remaining for him has no form whatsoever and is, in that freedom possible to go everywhere and to exist any time, everywhere and always, in Infinity.

How will you make it. How will you do it. How will you ... how will you look at each other. How will you try to Work. These are the questions you must think about. I am not talking about Work now. You know that. Everybody knows by this time what is required. You're stupid, of course, when you try it at times when you think you can, and you're also stupid when you're not honest. You really are quite stupid when you assume—that is, when your brain tells you and takes you over—the functions of the Objectivity. This is what Gurdjieff means by *Ersatz*: To believe that that what is there of an unconscious state is actually capable of telling you the same kind of a thing, and gives you the same results as that what gives the results by means of an Objective road which, then, one must admit it's the only way by which that what is the real truth can come and, you might say, ‘replace’ in your memory. So that when you try to Work, start in such a simple way that it is as if you put one foot in front of the other hesitatingly. Because you do not know exactly if it is right or wrong as yet, until you prove to yourself in your experience that it is right. And then you keep on questioning, from now until doomsday, that all the experience you now consider the results of Work are, actually, Work in the sense of

Objectivity, in the sense of Impartiality, in the sense, even, of the moment—if that is an experience you can actually put in certain terminology or, perhaps, an experience of yourself.

This is really what you should try to do constantly: To check on each other and to see whatever the saying is among you. That-so-and-so “yes, I made attempts”—question it. Did you actually make that attempt? Is it true and honest? Do you really know what is meant by a moment of an Awareness in which you have freedom, in which there is an ‘I’ which exists? Not only just your ordinary, miserable body. Is there actually that kind of a separation, as if it is that God is with you as a different kind of an entity entirely different from what you are as a personality. Do you know that. Are you aware of that kind of an existence: As if there is light; as if there is a taste; as if there is a measurement; as if there is a scale in you with which you can measure and weigh that what is right and wrong; that what will give you the ability to Wake Up further and to continue, and that you know you are on the right road and that you are actually Impartial regarding yourself. And then, with that as ‘I’ that you dare to come back to ordinary life and you wish, then, to test this Consciousness in the presence of an unconscious world and to let the unconscious world affect you; and still you retain that what you believe in as a Conscious state, because it has a different kind of a value and it has for you ultimately the only reality that ever will exist for you.

This is the question, you see: That when I have an ‘I’ and I say it is like God, that you then wish to prove to yourself that your attitude is one as if you are in the presence of something that is higher than you are. And that each person talking about Work can be convinced that at that moment when he talks about it or he relates his experience of something that actually happened to him, that at that moment he was in the presence of something that all of us *do* know and that we can, then, believe because of the sincerity of such a statement.

Don’t ever be flippant about Work. Work is serious because it has to do with the possibility of your Soul ultimately to be free from this life on Earth, ultimately to understand what is meant by His Endlessness. That is the means by which you will understand it. Not in any other way. Not by any kind of a little bit of an improvement of that what you are now as an ordinary human being. That’s only the form. That what is alive in you, *that* is Infinity, that is eternal, and the realization of that eternity will give you the chance to recognize ‘I’ when it exists.

But you see, you have to be quite honest, and you have to be very exact about it. Because I

assure you, if you don't and if you constantly use a little substitute and you put a little water in the wine and dilute your efforts, that ultimately there will be nothing at all that you will gain, and it will not help you to bake any bread so that you can eat in Heaven. When it says, "Give us today our daily bread," it means give us today the opportunity that I can see myself and be Awake. That's our daily bread. That is the manna from Heaven. That is the concept that God holds out for anyone who is alive on Earth as a possibility, saying "This is your birthright with which you were born. This, unfortunately, is covered because of the conditions on Earth, and I cannot change that." Because, that is a law of the universe: That it has to go through that kind of a state in order to find out what is life; by opposing it and putting it in a form so that the realization is in the attempt to make the effort of freeing it. That is the reason why Heropass had to exist as something: That also God was eaten by *His* time. That is the need: In order to prove the existence of Absolute; as a positive entity by creating the negativity so that the two can be meshed, and then neutralizing each other can go over in the totality of everything existing.

This is what Man should prove to himself, and for that reason it's necessary to know how to Work and to be exact. Because if you don't, it is just a little extension of your ordinary existence in life, and it will die with you. Because it belongs to Earth, and Earth will claim it. The Earth will claim the most brilliant minds. The Earth will claim all the different depths of your emotional state. The Earth will claim, of course, your body; regardless of how dexterous it is, it cannot claim life. And, there is no reason for Mother Nature to claim it. Because it has life of its own, why should it wish this life to be added to its own, than only for a certain purpose: To maintain its own life. And to that Mankind is sacrificed by being here and to be used for the purpose of maintaining the Earth; until the Earth becomes a planet, and then Mankind is no longer needed here and it can become free from my body, I am not needed any longer to live there. I can be free, then, from this Earth of myself and I can, you might say, as form of life 'move up' one little notch and become the planetary existence of my 'Fa.'

It is really where I wish to go: From 'Mi' through 'Fa' to 'Sol.' 'Fa' are the planets. 'Fa' are the turbulent states, the emotional upsets, the conditions in which my ordinary life forces me to react in the way of a feeling which is immediately translated into earthquakes and convulsions of the Earth. That's my body, and I wish to go to the Sun. When I said yesterday, talking about the geocentric horoscope: My aim is to substitute that what is Earth by the Sun and change the horoscope of astrology into a heliocentric entity; that then, standing on the Sun and looking at

the Earth I can really become Objective about my own existence; and that every planet circling around the Sun will have its place regarding the Sun, and no longer affect me on Earth because that what I was on Earth I am no longer when I reach the Sun, and this is what I wish.

The aim for oneself in a Group is to have the Group become like a shining light; so that you are away from the Earth and your ordinary manifestations as represented by a personality, and that when you enter in a room like this that you leave your personalities outside and that you come in essentially correct; and that with this essence there is a chance that finally you will discover that what is light in you and that what is heat in you, that what gives you Consciousness and that what will give you Conscience. And that will then be ... when it is apparent in the Group as a whole will give a power of Will on the part of the Group to affect others by that kind of a level. And then there is no more question, you will attract people to come and want to listen to that what is the wisdom. Wisdom of the ages. Esoteric knowledge. Help for eternity. Curing of all kind of sick conditions, psychologically as well as physically. All kind of concepts to tell what to do with an Obligolnian striving to become a Man harmonious; and to know how he has to fulfill his obligations on Earth, and that ultimately he will be able by means of his Soul to enter into the Kingdom of Heaven, of Consciousness and becoming ... or coming close to the feet of an Archangel or God, or in the state of devotion a way to the totality of all Being.

You see, in all of this the questions you may have—it doesn't matter very much. They are small and picayune, and you know well enough that you can answer them. And you know what is the recipe. You know how to cook your meal. You know what you have to do: Light up the pilot light, get a good pot which is not too porous, get good material to start with and start boiling, cooking, simmering, watching, and be patient until the meal is cooked. And then eat it, and then give it time; and then expect results, of a change in your physiological or psychological state. A Man then becomes what he knows he should be—and should have been, and should have remained—and whatever is the cause of the unfortunate planet Earth affecting you, and finally he realizes that it is necessary to go through all such difficulties in order to reach the stars.

So don't let's add anymore in particular. Because it is, as I say, 'small.' Work is so simple. Really, the concepts are right there, any brain can understand it. The difficulties that are in the way, you'll get over them by persistence, stick to it-ive-ness, constantly reminding yourself. Thousand times. Whenever. Whenever a moment exists and becomes apparent to you as a second of time, take it; and then take that second and convert it into yourself as the

experience of a moment. It will give you the freedom, from that dimension of a second, into the moment of existence in space and in time that is spaceless and timeless, into that what is for a person the recognition of what he is in reality. That what he is since he is—that is him.

So I see you, I hope, two weeks.

Good night, everybody.

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